THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

"*When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel*" (DEUT. 32: 8).

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## HOW THE TALE ORIGINATED.

ONCE upon a time, though not in the ages long ago, being, in fact, only some seventy years from the time of writing, there lived a certain people. They were to be found in a place called Nauvoo, in the state of Illinois, in North America. They were a very industrious, hard-working, thrifty people, as the town they built up around them during the few years of their stay in the state testifies. They asked for nothing from those around them, but to be allowed to serve their God according to the dictates of their own conscience, for they were a deeply religious people. Their motto was, "Mind your own business," and they did it, and like the man of whom Macaulay wrote, who "had nothing to say and said it, and said it well, too," so these people did with their motto; they did it well, so well, and built up such a beautiful settlement, and had everything around them so prosperous and flourishing, that their neighbors became jealous.

These people had been gathered from many states and many countries. Some years previous, one had arisen in their midst who declared he had received visits from an angel. Many earnest people, dissatisfied with the church to which they belonged, investigated this new religion. Bible in hand, they sought for any word there that should proclaim angels' visits after the coming of Christ.

In the days of old angels had visited the earth. God Himself had spoken from the heavens, and men had seen Him and felt His presence. When did these visitations cease, and why? In the Revelation we read of many mighty visions received by the Apostle John. The heavens were opened to him and he saw the world before its foundation, the war in heaven, and right on down to the

end of time, the thousand years reign of peace, and the coming of the new Jerusalem.

In the Seventh Ward Meeting House, Latter-day Saints, Ogden, Utah, there is a picture, painted on the sloping ceiling over the stand. Under the picture is simply written Rev. 14: 6, 7. Here is the picture—A stretch of stony land, very desolate, separated from the richer mainland by a river. On the mainland stands a beautiful building which looks like a castle. The smaller portion of land gives one the impression of being an island. Sheep are seen grazing upon it, and on a stone is seated a shepherd boy, crook in hand, with eyes intently fixed on the ground. He appears to be gazing at nothing and thinking of the same, and it is easy to see his thoughts seldom or never soar higher than the sheep he is tending.

But there is another figure, that of an old man with white hair. He also carries a shepherd's crook, but his thoughts are nowhere near the sheep. His head is raised, and his right hand shades his eyes, as he gazes far away into the heavens. Is there anything to be seen there? Yes, there, flying through the heavens is an angel bearing a scroll. Every fibre of the old man's being, you can see, is thrilling with the scene before him. He is lost to earth, lost to all around him, as he eagerly drinks in the vision of the days that are to come.

The boy has no thought of angels in his head. So intent is he on earthly things, so absorbed with the things that must pass away like the tale that is told, that he is blind and deaf to all that is passing around him, and reminds you of the words of Christ, "They have eyes which see not, they have ears which hear not." What has *he* to do with angels' visits? All he has to think about are the poor, dumb sheep. Let who will converse with angels. But the old man has learnt how transient, how little worth are the things of this world, and all his thoughts are centered up above; and later, sitting quietly down and reviewing the vision that had opened to him, he drew his writing materials to him and wrote: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," so you see these people who believe in angels' visits are not so deluded after all, for John left them word that one of the things they could confidently expect in the latter days was, that one angel, at least, would visit them and bear with him the gospel of Jesus Christ.

And so it would seem that these people, gathered to Nauvoo, were not so foolish; but they believed that John the Revelator really had the vision he recorded. But good or bad, it mattered not to the people around. What right had any one saying they had received angels' visits? What right had any one saying they had a prophet of God amongst them when all the prophets had been killed off long ago? Prophet or no prophet, angel or no

angel, they did not want such people amongst them, so out they should go—and out they went. The home they had built, the fields they had cultivated, the temple they had reared to their God—all must be left. What cared their enemies that snow lay thick upon the ground, and some of their number were sick, they believed in angels' visits, believed John told the truth, believed their Bible when it was open, and not like most of the world, only when it was closed. What mattered the weather? Out they should go. They wanted no more of them.

And so they left their beautiful homes, and built what scant shelter they could till the winter storms should pass by, and they be able to set out for the Rocky Mountains where they had decided to seek a home, and peace. A thousand miles from human habitation they would go, and surely there they would be at rest, for this was not the first time their homes had been taken from them, and so they traversed that thousand miles, enduring every hardship, but never losing faith in their God, and finally they reached their destination and began to build their future home. It was in the Salt Lake valley, and so they named it Salt Lake City, and in all the world there is no place more talked of, more maligned than this same Salt Lake City, the headquarters of the "Mormons"—the people who travelled a thousand miles to make for themselves a home where they might serve God according to the dictates of their own conscience.

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Out in the world, the people tell you of the wall that surrounds this city, and how impossible it is to get out, once you get on the other side. So far, I have never seen *this* side, but I have thought much about it, for I reasoned that "where smoke is there must be fire," that there must have been something for the people of the world to work upon, some foundation for the story, and I thought if I waited long enough I would find out. "All things come to him who waits." Yes, so they do, provided he works while he waits. So I have waited and worked. I have sought here and questioned there, and this is the tale I now have to unfold.

When the "Mormons" first settled at Salt Lake City, it was open to the desert. Their nearest neighbors were the Red Indians, who took pride in stealing cattle, or anything else they might fancy and could reach.

One of the "Mormon" elders had a beautiful wife, quite a young girl. The Indians paid the settlement a visit one day, and the chief saw this girl and took a fancy to her. He found out to whom she belonged, and, going to the elder, the following conversation ensued:

"I give you one white horse for wife."

"You can't have her."

"I give you two white horses for wife."

"I tell you, No! you can't have her."

"I give you six white horses for wife."

"You can't have her, I say."

"I give you whole band of white horses for wife."

"I tell you, you should not have her though you give me all the wealth you have. She is mine."

The Indian saw it was useless bartering further and withdrew, but remained in the neighborhood several days, during which time the elder was afraid to lose sight of his wife for fear the Indians carried her off for their chief.

After this, feeling that their girls were hardly safe, as the Indians might return any day, "they built a wall around their city." Oh, yes; there was certainly fire underneath the smoke. That wall *was* built to keep Indians out. I am living with an old lady, aged 88 years, whose husband helped to build that wall, so I know what I am talking about. *But*, Salt Lake City *grew*. In the days of the wall the houses were very primitive, little better than shanties, for you must remember the people were in a desert place, one thousand miles from anywhere, no railroads, no roads, no modern inventions, no anything but sage-brush; the corn they sowed, the potatoes they planted they brought with them; shops there were none, machinery none, money they rarely saw. But Salt Lake City then and now are two different places, and this old lady, with tears in her eyes, will tell you how she paid a visit to the city, eight miles from here, some time after she left it, and "I got lost, Mollie, I really did. I just did not know where I was. Everything was altered."

Yes, everything is altered now. As the city grew, and modern houses took the place of log huts, the Indians took their departure; they vanished, and only the tale of it remains.

The same thing happened in England, did it not? I have heard tales of walls around our English towns, but you do not find them to-day, though the tale is still told; and so it is with Salt Lake City. Cars and railways enter the city from all directions, and it is open and free as the freest, most open city in England.

Yes, their city has changed since those early days of poverty and privation; but the faith of the people remains the same. They still cling to their belief in angels, still sing with all their hearts and souls, "We thank Thee, O God, for a Prophet."

Woods Cross, Utah. MOLLIE HIGGINSON.

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"IN proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do."—HERBERT SPENCER.

BY loving whatever is lovable in those around us love will flow back from them to us, and life will become a pleasure instead of a pain.—DEAN STANLEY.

## CHOICE OF AMUSEMENTS.

THE desire for amusement is natural to youth. The instinct for play is strong and deep, and, like all other natural instincts, it is God-implanted. Play has its appointed place in life, as well as work. The two must be blended in every healthy existence. The bow cannot always be bent, or it will lose its spring and power. The sinews of work will fail if they are not relaxed by intervals of play. It is a blunder and a mistake to withdraw religion from healthy and innocent amusement. The young man may be as pure in his play as in his toil. There is a duty in taking joys as well as in bearing necessary burdens. If left unused, the capacity for joy will wane and perish. It is a fact deeply to be deplored that many of our religious teachers have represented a life of sin as a life of pleasure, while virtue has been pictured as something at once difficult and unpleasant.

Religion does not deny its possessors any pure and lawful pleasure. It forbids only that which deteriorates and degrades. Its voice is, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth." Youth is created to rejoice. All its senses—touch, and taste, and sight, and smell, and hearing, are given as avenues of delight. They are the seat of sensations so thrilling and so various, that if they broke into vocal utterance, that utterance would be a song of gratitude and praise. And our God is a joyous God and a giver of joy. In evidence of this He has thrown out from the deeps of His eternal glory and self-sufficiency the golden spray of multitudinous worlds; while myriads of happy spirits bring to the ocean of His fulness the tiny vases of their created life. In our shadowed world also "He hath not left Himself without a witness, in that He gives us rain from heaven and fruitful seasons, filling our hearts with gladness." He makes everything beautiful in its time. He stars the trembling gossamer with its green and gold, and paints the rainbow on the retreating cloud; kindles the lark's fine ecstacy, and shakes out "the immeasurable laughter of the sea; tunes the mother's heart to love, and places the smiling infant in her arms." A God like this can be no enemy to joy. When He trod the earth incarnate He came "eating and drinking"; while the first miracle He wrought was at a wedding feast. The need of recreation is in our time accentuated by the intensity of the struggle for existence. It is keener to-day than it has ever been known in the history of the race, and it seems destined to grow intenser with the passage of the years. In this struggle recreation ceases to be a mere pastime and becomes a necessity.

Modern pressure is finding its antidote in a larger number of outdoor amusements. Cycling, tennis, golfing, boating, cricket, football, hockey, are all followed with earnest purpose, and all are a boon to the jaded worker. The word amusement is derived

from the old french muser—to think in a dreamy manner. And so a-muser means to dispel musing. It is to rise from thought and care and find free-wing—to lay aside for awhile the burden of life and play as children play. There are two conditions with regard to amusements, however, which will cover the whole field, and they are these—first, that they must refresh, and not enervate; and, second, that they must elevate, and not degrade. Amusements are rational when they are truly recreations, that is, when they re-create. They are good when they restore vigor to the tired body, or bring back new life to the jaded mind or the languid heart. They are wise and beneficent when they act as wells in the desert, resting places on the march, where the tired limbs may recover their energy, and the desponding mind renew its elasticity and hope.

True recreation is that which makes us strong, fresh, vigorous, hopeful, and prepared for new work. Labor means the using up of energy, physical or mental, as the case may be. Wise recreation is to combine with food and sleep for the restoration of that energy. Very often change of work is the healthiest and best recreation. If the life be sedentary there should be exercise of the body; if active, there should be refreshment through the mind, either by reading or through social intercourse. When amusement is made the end of life, it results in failure. We should breathe pleasure as we breathe the air, to strengthen for work and duty, to endow us with force and power. Our pleasures must not debase and corrupt, but purify and ennoble. Let your pleasures "fill up the chinks of your existence, not the great spaces thereof. Let your amusements be taken as Daniel took his prayer, with his window open—pleasures which need not cause a blush on an ingenuous cheek." Beware of indulgences which blunt the fine edge of conscience, which pollute the imagination, and which wrong the soul. Beware of those sinful pleasures which are but dark excursions of a spirit in love with shame and death. Too often in youth some paltry and passing delight presents itself to the mind with a fascination altogether disproportioned to its real value. In such cases the sweetness of the honey is a poor compensation for the venom of the sting. There are cases in which the excitement of a moment has involved the degradation of a lifetime. When such pleasures appeal to us we need to examine their pretentions, to appraise their real value, and to consider their final consequences. "There is nothing in the world," says George Eliot, "which is worth sinning for." Pure pleasures so abound that we need not covet those which are impure. The world is a vast repository of manly enjoyments. Provision is made in nature, in art, in literature, in society, in the family, for amusement and exhilaration enough to fill the heart with a perpetual sunshine of delight. For each human power there exists some definite pleasure adapted to its capacity and desire. The

keener the sensibilities, the more acute the judgment, the more refined the taste, the more delicate the moral sense, the more subtle the intelligence, the loftier the religious instincts and aspirations, the purer, the intenser are the gratifications which existence yields. Only keep the soul pure and receptive, and the joy shall wait at all its portals and look in at all its casements.

Pontypool. T. ROBERTS.

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## THE DEADLIEST WAR IMPLEMENT.

ACCORDING to *Popular Mechanic's Magazine*, a projectile has been invented in the United States which is more terrible in death-dealing effects than any implement of destruction yet known. When it strikes, it scatters molten metal in every direction, which sets fire to everything that can burn, and eats through steel like cinders that go through a sheet of paper. The *Magazine* says:

"Curiously enough the metal with which the projectile is charged and the means used for making it molten comprise the application of a process that is in common use in the industries—that of thermit welding.

"The principle of the action that takes place within the projectile is easy to understand, although it has not been explained in detail. The projectile carries a high explosive that is detonated when the projectile strikes, though it can, of course, be exploded with a time fuse. Arranged around this explosive is the thermit mixture.

"The heating of the thermit mixture is started as the projectile leaves the gun. Five seconds later the chemical reaction has taken place and the mixture is a mass of molten metal.

"When the projectile strikes and explodes this molten metal is scattered in every direction, setting fire to everything within range that is capable of being burned. The projectile can be used in any of the modern siege guns."

How long will men devote talent and energy to the art of destruction?

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"SURELY the righteous shall give thanks unto Thy name: the upright shall dwell in Thy presence" (Psalms 140: 13). To have one's thoughts centered on God in love and righteousness is to dwell in His presence. This is manifest in sincere worship and in the performance of religious ordinances, but man has generally been inclined to forget God at other times. The cultivation of the knowledge of the presence of God on all occasions is in many ways a source of spiritual strength and happiness. As the Psalmist says: "In Thy presence is fulness of joy."—JOSEPH F. SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 15, 1915.

EDITORIAL.

## AN INSTANCE OF BIGOTRY.

THE religion of our Lord and Savior, which is, first of all, the religion of liberty of conscience, toleration, and human brotherhood, is the faith which European nations have professed for centuries, and yet bigotry and intolerance are as prevalent as disease germs in a dark alley never reached by God's sunshine. They are especially characteristic of the professed standard-bearers of that religion, who are making a living by keeping people in the dark.

This remark is prompted by a recent incident which has been brought to our notice.

There are in this city some good, earnest Christian men and women who devote time and means to the care of poor children. Every Sunday morning during the winter months they gather the little ones, give them a good breakfast, attend to the wounds and bruises of those who need attention, entertain them with song, and music, brief addresses, or recitations, etc. If ever our Lord's parable of the Good Samaritan was exemplified among Christians, it is done by the men and women who engage in this work. Now, it happened that a lady, prominent among the Latter-day Saints and actively engaged in patriotic work for the benefit of British soldiers and who, in the pursuance of this work, has distributed hundreds of pounds, was invited, on one occasion, to address the children, and that she accepted the invitation. She talked earnestly and interestingly to the little tots on the subject of prayer, as only a mother who has herself learned what prayer means can talk, and her brief address was very much appreciated.

In the course of time a gentleman heard that a lady belonging to the Church of Jesus Christ of Latter-day Saints had been invited to speak to the children. This was too much for him, and he could do no less than to ease his conscience by writing a letter of reprimand to the superintendent of the beautiful work of charity referred to in these lines. It is evident that our "friend" does not believe that a "Mormon" should have an opportunity to say a good word to anyone, or to perform a good deed. If he had his way a "Mormon" should not even have an opportunity to give a penny to a beggar in the street, for that is the logical deduction from his attitude. He is of about the same frame of mind as a certain Baptist emissary who entered the sanctum of a clergyman

for the purpose of telling him what he thought of the established church and its "hirelings." Contrary to precedents, the clergyman received him very kindly, and, when he was through, asked him to stay for dinner. But this the fanatic declined, remarking: "I am not going to give you an opportunity to say on the day of judgment, that you have seen a servant of the Lord hungry and fed him." What a frame of mind! All who are suffering from bigotry and fanaticism should contemplate the lesson taught in the following:

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me" (Mark 9: 38, 39).

Intolerance is no part of the religion of our Lord. It is the fundamental principle of the doctrine of the adversary, and all who are inspired by it, whether they are preachers or teachers, parents or children, brothers or sisters, husbands or wives, are, to that extent, in his service and doing his bidding.

We are glad to be able to say with perfect truthfulness that the Church of Jesus Christ of Latter-day Saints has always stood for religious liberty to the utmost extent. As far back as 1841 the saints in Nauvoo passed the following City Ordinance and made it the law of that city:

"Be it ordained by the City Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects, and denominations, whatever, shall have toleration and equal privileges in this City, and should any person be guilty of ridiculing, abusing, or otherwise depreciating another in consequence of his religion, or of disturbing, or interrupting any religious meeting, within the limits of this City, he shall, on conviction thereof before the Mayor, or municipal court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court" (*Times and Seasons*, Vol. 3, page 807).

This was the provision adopted by the saints for the guidance of a city which they had founded, and in which they were in the majority. They have always believed, contrary to the practice of most world-churches, in extending to others the full measure of liberty which they have asked for themselves. President Brigham Young encouraged the saints to hear what others have to say. He invited speakers of other denominations to occupy the pulpits of the Church, and frequently the leading men of the Church, and others, have contributed money toward the erection of sectarian churches in Utah. On more than one occasion, notably during the meetings of the Utah State Peace Society, the pulpit of the great

Tabernacle in Salt Lake City has been occupied by Catholics (Greek and Roman) Methodist, Congregationalist, Anglican, and Mosaic clergymen, as well as speakers of the Church, and the pulpits of other churches, especially the Congregationalist, and the Hebrew synagogue, have been similarly occupied in Utah. And why not? Men may differ in opinions, in tastes, in preferences; but that is no reason why they should not love each other, and co-operate in the great work of advancing the interests of the human family.

Religious liberty is one of the characteristics of the Millennium. The Prophet Micah tells us that during this blessed period, "All people will walk everyone in the name of his god, and we will walk in the name of the Lord our God for ever and ever" (Micah 4: 5). There is little reason to believe that all the nations of the earth will be of one faith at the beginning of the Millennium. There is every reason to believe that some will worship God under one name, and others under some other name, as is the case now; but there will be perfect peace and toleration, and the work of conversion will go on, until every knee shall bow in the name of our crucified Savior, and every tongue shall confess Him. This, we say, will be accomplished under liberal laws and sentiments, and not by compulsion. The gospel is the law of liberty. It must be accepted voluntarily, or not at all, and this is impossible where coercion, whether physical, social, or any other kind, is exerted.

We pray the Lord for an outpouring of the Holy Spirit, by which the spirit of bigotry may be driven out from the hearts of the children of men everywhere. It is a remnant of the dark age when men and women were imprisoned, tortured and murdered for their faith. It is the self-same spirit, though held in check. It must be driven out by the Spirit of the Lord before His work can be established and His will be done on earth as it is in heaven.

J. M. S.

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THAT kings are not always happy appears from the following verses, credited to Czar Nicholas, the present ruler of all the Russians, if they may be accepted as a true expression of his view of life. It is said that he wrote them more than twenty years ago, when he had seen less of the world than he has to-day:

"My happiness was born at night,
And suckled in the gloom;
My pleasures have dissolved in flight,
Heart stricken at my doom.

"My soul strives blindly for relief,
Chilled as by drifting snow,
By doubts which scoff at the belief
Of finding peace below."

## MINUTES OF THE NOTTINGHAM CONFERENCE.

THE semi-annual conference was held in the Corn Exchange, Thurland Street, Nottingham, on Sunday, April 4th, 1915. There were present: President Hyrum M. Smith of the European mission; Elders Arthur L. Beeley and G. Merlin Southwick of the Liverpool office; Elders Howard T. Anderson, Henry F. Young and Lars E. Larson of the Sheffield conference; Elders William H. Hilliard and Earl S. Harper of the Leeds conference; Elder Richard H. Toolson of the Manchester conference; Elder George W. Smith of the Newcastle conference; President Ernest E. Greenwood and fifteen traveling elders of the Nottingham conference.

The morning session commenced at 10:30 by singing, "Thanks for the Sabbath School." Invocation by Elder Lars E. Larson. Singing, "Rev'rently and meekly now." After a sacramental gem was given, the sacrament was administered by Elders Earl S. Harper and Richard H. Toolson. The concert recitation found in Rev. 14:6-7, was led by Miss Muriel Banham.

President Ernest E. Greenwood gave a brief address of welcome and invoked God's blessings upon the conference.

The Eastwood branch Sunday school, under the supervision of Brother George W. Thompson, answered questions on the ten commandments, Articles of Faith, and the life of Christ.

Elder George H. Wheatley, who was the first speaker, stated that the exercises which had been given reminded him of the fact that the Latter-day Saints are teaching the children the precepts of Christ. If those who speak evil concerning us, would come to our meetings to hear what we teach, they would of necessity change their ideas. One of the teachings of Christ was for every individual to be born of the Spirit. One of the purposes of the baptism of this Spirit was to lead the individual into right paths, giving to them truth only. He testified that the gospel of Christ had been restored to earth and that the power of God to bestow this Spirit was with the authorized servants of the Lord.

A quartette entitled, "O sacred head now wounded," was rendered by Sisters Lizzie and Lonie Welch, Elder H. LeRoy Frisby and Brother Seth Bradley.

Elder George Woolford stated that all the teachings of Christ were taught by the Latter-day Saints. These teachings were as necessary for men and women now as they were when given by Christ. His testimony to the restored gospel of Christ was given.

Elder Howard T. Anderson sang a solo entitled, "O rest in the Lord." The choir sang the anthem, "As the dew from heaven distilling." Benediction by Elder Gilbert Taysom.

The afternoon session commenced by singing, "Praise to the man." Prayer was offered by Elder Charles J. Smith. The choir sang, "Pilgrims' chorus."

Elder Frank D. Redford was the first speaker. He said that we

were on the earth to comply with the doctrines of Christ, and not to abide by our own principles. The teachings of the Latter-day Saints are having the same reception by the world as the teachings of Christ did in His time. The people generally derided them; but that did not affect their validity. These teachings are for the benefit of mankind, and are the only ones which lead to an exaltation in the kingdom of heaven.

A quartette entitled, "See, the mighty angel flying!" was sung by Elders H. Leroy Frisby, Wilford H. Pyott, Aaron T. Pingree and George S. Ballif.

Elder G. Merlin Southwick stated that the Latter-day Saints were a truth-loving people. David in his Psalms said that truth should spring out of the earth, and righteousness look down from heaven. Our concert recitation showed plainly that the heavens would be opened for righteousness to proceed therefrom. In accordance with this plan, the Book of Mormon has come to us by the hand of an angel. A short history of the Book of Mormon was given, showing that it was the dealings of God with the people living in the meridian of time on the American continent. According to the word of the Lord to Ezekiel (Ezek. 37: 15-20) two records were to become one in the hands of the Lord in some future time. The Bible is the stick, or record, of the dealings of God with the Jews, and the Book of Mormon is the record of God's dealings with the descendants of Joseph who were sold into Egypt. In fulfilment of the Lord's word, the Bible and the Book of Mormon have become one in the hand of the Lord. The prediction of Isaiah (Isa. 29: 11, 12) has also been fulfilled in the coming forth of the Book of Mormon. Christ told His disciples that other sheep He had which were not of their fold (John 10: 16). It was not until the Book of Mormon came forth that we knew of whom He spake. The Book of Mormon tells us that when it would become known all over the world, the people would say: "A Bible! a Bible! we have got a Bible and there cannot be any more Bibles" (II. Nephi 29: 3). The Lord says that because we have a Bible we need not suppose that it contains all of His words. He commands all men, both in the east and in the west, and on the islands of the sea, to write what He says to them. The coming forth of the Book of Mormon gives another witness for God, proving that He commands one nation like another. It also shows the justice of God.

The solo, "It is enough," was sung by Elder Howard T. Anderson. The Leicester branch choir sang the anthem, "Consider and hear me." The choir and congregation sang, "Captain of Israel's host." Benediction by Elder Samuel C. Gerrard.

The evening session commenced at 6: 30 by singing, "O, say, what is truth?" Prayer was offered by Elder Henry F. Young. The anthem, "O Lord most merciful," was sung by the choir.

President Ernest E. Greenwood spoke briefly upon the principle

of revelation. He said that the teachings of the Latter-day Saints were not a man-made system. If it were, we would have no need of being here, because there are too many of them on the earth now. The Latter-day Saints are fighting for a restoration of the doctrines and ordinances and orgainization of primitive Christianity. They want vitality and life in their worship. He made it plain that in the kingdom of God, God's word is law. To interpret that word the spirit of prophecy is given, and also direct and plain revelation from the Lord. Man must know the principles or things of God through His Spirit, or else he does not understand them.

Elder Arthur L. Beeley was the next speaker. This day being Easter, it reminded him of the resurrection of the dead. It was a principle which is fundamental in the gospel of Christ, and must of necessity be taught in the true Church of Christ. In regard to the individual responsible for the creating and governing of this earth, many illustrations were given to show that an intelligent being was the originator and preserver. The human body, the workings of natural law, the perfect harmony of all nature were conclusive evidences of the existence of God. In order to harmonize known facts and conditions, we must presume the existence of God. We must have faith. We must also accept the resurrection by faith. Illustrations were given to show that the resurrection was reasonable. It was, however, not the point as to how the resurrection would be, but, Is it a fact? We are to accept it because God has spoken of it as a fact.

A quartette was sung by Sisters Nellie Clark and Edith Robinson, and Brothers B. J. Coombs and Joseph Robinson, entitled, "Day is dying in the west."

President Hyrum M. Smith commended all that had been said to the consideration of those present. The choir, its leader and those who had given musical numbers were commended for their work. He stated that all our music was given by individuals without any charge, the same as the gospel should be, and is being done by the Latter-day Saints. In regard to arguments with atheists, he advised that our answers be made from the Bible. David, one of the greatest men who knew the truth, said that "The fool hath said in his heart, There is no God." Those who deny God are in the bonds of iniquity, therefore they should repent from their sins. All mankind have need to repent. We see thousands of people going in the broad way to destruction. Only a few are treading the narrow way which leads to life eternal. The existing signs are indicative of the people not following the proper way. It was noted that there were some signs in the room. Some were very small ones, not capable of being read from the opposite side of the room. One was the Bible passage stating that the earth is the Lord's and the fulness thereof. It was remarked that very few people acted as though they

thought so. Another similar sign was to the effect that as a man sows, so shall he reap. If we sow to the flesh we shall reap corruption, but if we sow to the Spirit we shall reap eternal life. These are teachings of the Bible. Most people now are sowing to the flesh, not thinking they shall reap corruption. They do not seem to realize that no unclean or corrupt thing can enter the presence of God. They should, therefore, repent. Another such sign was to the effect that they who till the soil shall be satisfied with bread. At present we find thousands of people congested together where evil tendencies are very numerous, while thousands of acres of land lie in waste close by. Attention was called to other signs which one sees on public bill boards, on the outside of places of amusement and business. These signs were large, and could be seen at a very great distance. They were those of the theatre, the public house and the brewer, sowing the seeds to the flesh and corruption. Few pictures are shown that are uplifting. Who can fail to see the signs which indicate the path to destruction? He stated that the Latter-day Saints were here to testify to the truth. Just as surely as John the Baptist was the forerunner of Christ when He first came, so is Joseph Smith the forerunner of Christ prior to His second advent upon earth.

Under the leadership of Elder H. Leroy Frisby, with Sister Nellie Barker as accompanist, the choir sang the anthem, "Hearken unto Me." Benediction by Elder John M. Mills, Jr.

A Priesthood meeting was held on Saturday, April 3rd, 1915, at 4 p.m. The elders of the conference enjoyed many timely and instructive suggestions from President Hyrum M. Smith and Elder G. Merlin Southwick.

WILFORD H. PYOTT, Clerk of Conference.

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## HAVOC OF THE WAR.

THE Archbishop of York, the other day, speaking of the havoc of the war, said: "Never even during great plagues and pestilences in the Middle Ages had there been so much havoc by death as was being wrought at this time. We read day by day our own casualty lists, but they were so compiled that they did not bring to the imagination of the people what really was going on. They did not remind us of what we knew from our own kindred and friends, that of one division of infantry there were of 400 officers sent out from England a short time ago only 44 left, and of 12,000 men who left England there were 2,330 left; of one of the most gallant regiments, with over 40 officers, there were left only a quartermaster, and of 1,200 men only 300 remained. He knew many of them would be healed of their wounds and return to the field. But behind each name they could see a blank and stricken home and the anguish of some broken heart."—*Press Report.*

## FASTING STRENGTHENS THE INTELLECT.

THE benefits of fasting are recognized by others than those directly interested in religious observances, as may be gathered from an article in the Leeds *Mercury* on the subject of diet. The writer says:

"Professor Chittenden, head of the Physiological Department of Yale University, and Dr. Hindhede, official Food Researcher to the Danish Government, have proved, beyond all doubt or cavil, the falsity of the famous theory of the large daily breakdown of the tissues of the body.

"This breakdown or metabolism, was supposed to increase with the amount of exertion put forth, and—as the oracle of Harley Street still says—a food rich in protein must be used to supply the waste.

"The correct theory of nutrition is this: Fats and carbo-hydrates, that is, starchy foods, sugar, etc., burn up in time explosions all over the body, producing both heat and energy. A man in ordinary occupation requires, it is calculated, 3,000 calories, or units of heat, daily. At ordinary prices, threepence spent in cereals, flour, rice, oatmeal, will fully supply this: to get the same energy from lean meat would require an expenditure of 4s. 10d.

"These are Dr. Hindhede's figures, and no one who reads his book, published about a year and a half ago, will, I think, venture to dispute them. His first investigations were directed towards the feeding of cattle, and he found that the sort of oilcake turned out as a by-product of soapmaking was only of service to the farmer in so far as it enriched the manure with expelled nitrogen.

"Afterwards, whilst still believing in the theory that the body needs 4.1 ounces of protein, the equivalent of a pound of lean meat, daily, he began to experiment on himself. He was prepared to suffer for science and to see his body waste away as he went on reducing the customary supply of protein.

"But, far from growing weaker, he found himself growing stronger, and then began the experiments with other people, which have shown conclusively the comparatively small part which protein plays in the nutrition of man.

"It is really astonishing what an amount of ignorance prevails on the subject of food. A few months ago I read a rather clever novel by a new lady writer. The hero has been going through a strenuous adventure, and for thirty-six hours he has eaten nothing. He hasn't thought about food; but suddenly he feels that there is something wrong—he realises that he is starving. And only after thirty-six hours.

"But others as well as lady novelists make big blunders in this regard. Let me be guilty of a few startling paradoxes. A man dying of starvation will not feel hungry: man or beast can work better on an empty stomach; it is not in what we eat to-day that

our strength lies, but in what we ate perhaps a month ago; hunger is one of the easiest things in the world to regulate; the stomach is merely the funnel through which the nutrition passes, and its emptiness has no concern with the energy already established in the system.

"After three days fasting hunger passes away entirely, and what the experimenter feels instead is a great buoyancy of spirit, as if the laws of gravitation were suspended and he could at will lift himself above the earth.

"With fasting also comes an extraordinary clearness of intellect and a desire to grapple with problems at other times considered beyond one's reach."

## FROM THE MISSION FIELD.

**Special Notice.**—The semi-annual meetings of the Norwich conference will be held on Sunday, April 25th, 1915, at Victoria Hall, St. Stephen's Street, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. The address of the meeting house has been changed to 3 Westlegate Street, Norwich.

**Baptisms.**—A baptismal service was held at the Mill Race, Cote Green Farm, near Carnforth (Lancaster branch of the Liverpool conference), on April 5th, 1915, when one soul was brought into the fold of Christ. Elder J. Ensign Riggs officiated.

On Monday, April 5th, 1915, at the Public Baths, South Tottenham, London, N. (London conference), one person was baptized into the fold of Christ, President John A. Maynes officiating.

On April 9th, 1915, at the Townhead Baths, Glasgow (Scottish conference), a baptismal service was held, when seven souls were added to the fold. Elders William G. Bruce, Jr., Hillard R. Broderick, Morgan P. McKay, James D. Johnston and Jay C. Edwards officiated.

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